

DAF YOMI SUMMARY

פרשת עקב
שבת קמו - קנב

OUR SHEET IS DEDICATED TO THE REFUAH
SHLEIMAH OF ALL THOSE INFECTED BY THE CORONAVIRUS.
MAY HASHEM KEEP EVERYONE STAYING AT HOME, SAFE AND WELL!

SHABBAT SHALOM!!

APPRECIATE THE DAYS OF YOUR YOUTH THANKS TO RABBI DOVID HORWITZ

The Gemara this week discusses in great detail the ill effects and overall physical decline of a person as he enters into old age.

On Daf 151a, the Gemara cites Shlomo Hamelech as stating, "Remember your Creator in the days of your youth before the days of evil are upon you and years will come when you will no longer have any desire." On Daf 152a Rav Dimi said, "Youth is a crown of roses and old age is a crown of nettles." It is strange that the great Sages of our people would be preoccupied with the worries of old age and death, and felt the need to record this in the Gemara.

Surely we all see elderly people that need assistance for the most basic of tasks. We do not need our wise elders to teach us about the difficulties of old age. The answer, of course, must be that the Sages were not bemoaning the physical infirmities of the body. They were instructing us to appreciate the days of our youth as the most opportune time to serve Hashem and to overcome our struggles. Shlomo Hamelech was instructing us to serve Hashem in our youth when it is difficult and challenging to do so, when our physical drives and evil inclination are strong and healthy, because days will come when we will no longer have any desire to sin.

At that time, it will be "easy" to serve Hashem because our evil inclination will be weak as will be the body. Although it is our job to serve Hashem until our dying day, the growth that we achieve by serving Hashem in our youth is far more powerful and impactful than the deeds that we do when we are old and weak.

Actually, when one thinks about it, both youth and old age have their challenges regarding mitzvah observance. When we are young, the "do's" are easier to perform than in old age. Putting on Tefillin is a simple and easy task when we are young, but can be quite difficult when a person is old and weak.

The "don't's" are difficult to adhere to when we are young because they require abstinence, but are easier to commit to when we are older. One could debate which category of mitzvah brings us closer to Hashem and transforms us into more G-d-like people, the positives or the negatives. From the words of Shlomo Hamelech and Rav Dimi, it would seem that there is a tremendous growth potential in overcoming the inclinations of youth, even greater than that of overcoming the physical limitations of old age. Fortunate is the person who gives his or her all for Hashem in all phases of life!

ברכות (63) Jan 5 2020	שבת (156) Mar 8 2020	עירובין (104) Aug 11 2020	פסחים (120) Nov 23 2020	שקלים (21) Mar 23 2021	יומא (87) Apr 13 2021	סוטה (65) Jul 9 2021	ביצה (39) Sep 2 2021	ראש השנה (34) Oct 11 2021	תענית (30) Nov 14 2021	מגילה (31) Dec 14 2021	חטאת (28) Jan 14 2022	הגיה (26) Feb 11 2022	יבמות (121) Mar 9 2022	כתובות (111) Jul 8 2022	נדרים (90) Oct 27 2022	נזיר (65) Jan 25 2023	סוטה (48) Mar 31 2023	גיטין (89) May 18 2023	קידושין (81) Aug 15 2023	בבא קמא (118) Nov 4 2023	בבא מציעא (118) Mar 1 2024	בבא בתרא (175) Jun 27 2024	סנהדרין (112) Dec 19 2024	מכות (23) Apr 10 2025	שבועות (48) May 3 2025	עבודה זרה (75) Jun 20 2025	הוריות (13) Sep 3 2025	זבחים (119) Sep 16 2025	מנחות (109) Jan 13 2026	חולין (141) May 2 2026	בכורות (61) Sep 20 2026	ערכין (33) Nov 19 2026	תמורה (33) Dec 26 2026	כריתות (27) Jan 24 2027	מעילה (36) Feb 20 2027	זוהר (72) Mar 28	SIYUM HASHAS Jun 7 2027
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GADOL OF THE WEEK - RAV HUNA THANKS TO DAVID LIPSHITZ

Rav Huna - the first Rosh Yeshiva at Sura

Rav Huna was a second generation Amora who lived in Babylon about 1800 years ago. He was one of Rav's principal Talmidim and was famous for his unmatched wealth of knowledge. He acquired so much wisdom while learning under Rav that Rava was later quoted as saying that he wished that he possessed the wisdom of Rav Huna. Though not a Kohen, due to his knowledge and piety he was held in such high esteem that he was honored to read the first Aliya from the Torah on Shabbatot and Yom Tov, a task traditionally performed by Kohanim.

As a young man, Rav Huna was humble and poor, but after Rav blessed him with riches he acquired much wealth, enabling him to support the poor and feed the hungry. He was renowned for leaving the door of his home open during mealtimes while his servants would call out, "He who is hungry, let him come and eat."

His teacher, Rav, established the sidra, a place of Jewish learning at Sura, which essentially lay the groundwork for systematic studying of Rabbinic traditions. There, using the Mishna as text, the methods of learning that led to the compilation of the Talmud were established.

After Rav's death, Rav Huna continued teaching at Sura. Only after the passing of Shmuel, Rav's companion, was Rav Huna appointed to lead the Academy of Sura, where, under his leadership, he transformed the sidra into an official Yeshiva and became its first Rosh Yeshiva. Under Rav Huna the Yeshiva gained considerable importance, growing to a Yeshiva of 800 talmidim, all supported by Rav Huna.

Rav Huna presided over the Yeshiva for over 40 years. During his lifetime, the Sura Yeshiva grew to become the main Yeshiva of the era. Upon his passing in his late eighties, his remains were brought to Israel and buried next to Hiyya Hagadol, Rav's uncle.

Among Rav Huna's famous talmidim were Rav Chisda, Rav Sheshet and his son Rabbah.

Rav Huna was renowned for his fine qualities and was well known to be very tolerant and very modest. Though blessed with an unmatched command of Jewish knowledge and an acute mind, he still declared his teacher Rav to be the superior authority in religious law. His teachings helped interpret many of the difficult words in the Mishna and Baraita. In addition to being Gadol HaDor, he also spent his time acquiring vast knowledge in both medicine and natural history.

He is quoted as saying:

- "He who occupies himself with the study of the Law alone is as one who has no G-d."

- "He who is accustomed to honoring Shabbat with light will have children who are scholars; he who observes the injunction of mezuzah will have a beautiful house; he who observes the rule of tzitzit will have fine clothes; he who consecrates the Shabbat and the holy days as commanded will have many skins filled with wine."

שבת קמו (Thursday 30 July)

Thanks to Naomi Puatsch - Hadran

The opening section of Daf 146 is thought-provoking mussar. It ends Rav Yochanan's discourse on impurity of idolaters. According to his teaching, impurity was introduced into the world when the snake seduced Eve in the Garden of Eden. This act of defilement, says Rabbi Yochanan, was repercussive for all future generations. The impurity of Bnei Yisrael was removed at Matan Torah, but Rav Abba bar Kahana suggests that the impurity was gone by the third generation of our Patriarchs, suggesting that converts too will lose their impurity within three generations. The Chafetz Chaim suggests that the primordial pollution of the snake foreshadowed humankind's evils - illicit relations, lashon hara, and ultimately, unnecessary death.

Before the Daf goes into these teachings, there is a halachic discussion relating to the opening of casks of wine on Shabbat. The Mishna outlines which tool is permitted to make the opening, and what sort of spout may be used. Debates ensue regarding the various melachot that might be transgressed such as makeh bepatish - completing the vessel, memareach - smoothing out the hole, and boneh.

Barrels of figs and kegs of wine are no longer common, but this rich discussion has relevant ramifications for today's wine bottles and cork screws, resealable bags, cans and can openers.

One wonders if there is somehow a connection between the halachic discussion and the aggadic one. Perhaps the Talmud is addressing the question of the long term effects of internalizing and exposing things. The serpent, according to the Talmud, injected impurity into Eve. The halachot of opening casks speak of exposing things that are internal, an act that has halachic ramifications for Shabbat.

שבת קמו (Friday 31 July)

With thanks Jonathan Pelzner

The beginning of the Gemara on Daf 147 has a discussion regarding shaking dust or dirt off of one's clothing on Shabbat, which is a toldah of the violation of נבלם (whitening / laundering). The Gemara qualifies the ruling and presents a number of limitations regarding this violation. A person is only liable in the following situations:

- New clothing but not old clothing
- Black clothing on which the dust / dirt can be easily seen in which case most people would not wear this type of clothing without first

cleaning it

- If the person is particular about not wearing the clothing before shaking it off. However, if the person in general is not particular to shake off the garment it would be permissible.

The Gemara continues the discussion of clothing on Shabbat with the case of a person traveling from a private domain to the public domain wearing a cloak, and folding it over one's shoulders in order to prevent the cloak from touching the ground and becoming dirty. The Gemara rules that, in general, this is a violation of הוצאה on Shabbat as this is not the normal way in which the clothing is worn, even though sometimes a person would fold the clothing over their shoulders to prevent it from becoming dirty. However, Rashi explains that the people of Ratan are permitted to wear their cloaks folded over as this was their normal manner and is therefore not considered carrying from one domain to another.

שבת קמו (Shabbat 1 August)

Thanks to Steve Wind

On Daf 148, Perek 23 begins teaching the considerations relating to making loans on Shabbos, including: whether the transaction will cause one to violate the melacha of writing, whether the refusal of the loan might result in a diminution of a festival (such as doing the Korban Pesach or rejoicing), whether the loan will result in a situation of ribbis (forbidden interest charged), whether the lender can take collateral, and whether the loan will be enforceable in court.

The Gemara then debates whether a borrower can pay back a loan that was cancelled in the Shemitah year. An interesting highlight of the Daf relates to a situation of a well-known widespread violation of Shabbos, and the Gemara comments: "It is better that they be unwitting in their violations and that they not be intentional sinners, for if they are told about these prohibitions they may not listen anyway."

The side of the Daf references Shulchan Aruch, Orach Chaim 608:2, where the Rema comments: "In every matter it is better that a prohibition is done negligently and not done purposefully, and we only protest if the prohibition is explicit in the Torah. And if it is known that his words will not be listened to, then he should only publicly rebuke one time but not more, since he knows that they won't listen to him. But privately, a person is obligated to rebuke until hit or cursed by the transgressor."

שבת קמו (Sunday 2 August)

Thanks to Benny Last

The Mishnah at the bottom of Daf 148b, in its 2nd clause, says: "A person can cast lots with his children and household, provided he does not intend to wager a large portion against a small portion." It seems clear we are talking about giving out food at the Shabbat table.

The Gemara, however, on 149b, says the Mishnah is missing some words, and goes on to explain and elaborate on the Mishnah as follows: "With children and household, one can cast lots for food on

Shabbat, whether the portions are equal, or of different sizes. But regarding all other people, one may not cast lots on Shabbat, even between equal portions, AND, one may not wager between a large and a small portion, NOT ONLY ON SHABBAT, but even on a weekday."

Of course, the question is why, and the Gemara explains it is because casting lots is a form of gambling. This raises the fascinating question: what is wrong with gambling? A Mishnah in Sanhedrin 24b lists people ineligible to act as witnesses or judges, and it begins with "dice-players", which means gamblers.

The Gemara brings two explanations of the problem with gambling. One view is that transfer of ownership must be done willingly, but in a wager neither party think they will lose, which leads to a situation where the winner takes the loser's money against his will, and some Rabbanim consider this a form of theft.

A different approach is that a gambler does not contribute to the welfare of the world. It seems to me that dealing in the Stock market does not fall foul of either reason. On the one hand, buying shares is a form of financing the relevant company, and on the other hand, Mr. A may choose to buy a stock, while Mr. B chooses to sell that stock because that suits each of their current portfolio needs.

However, one may wonder, if it is considered "a form of theft", can one place a bet at a casino table, buy a lottery ticket, or play cards on Chanukah? Happily, the end of the Mishnah seems to make life easier. Rav Yehudah asks, "When (is a dice player considered ineligible)?", and he answers, "Only when he has no other trade."

In other words, the problem with gambling is that one does not contribute to the welfare of the world, and thus only professional gamblers are ineligible as witnesses or judges. This is the majority-followed conclusion.

שבת קנ (Monday 3 August)

Thanks to Eli Younger

The Gemara discusses the law surrounding hiring workers, or asking others to do so, on Shabbat. As well as what you may do on Shabbat in preparation for activities you want to do immediately on motsei Shabbat.

One basic premise on the daf is that specifically speaking out and instructing these matters is forbidden on Shabbat, but not necessarily thinking about them. This is learnt out from **ממצוא חפצך ודבר דבר**. In challenging how R Yochanan distinguishes between thought and speech (specifically in case of thinking torah in a bathroom) the gemara quotes **והיה מחנך קדש** Rashi explains the reason as 'Jews are constantly thinking about the words of Torah' (so hence thought of torah in bathroom is forbidden).

Rav Melamed explains that the idea that we have of **שבת = מנוחה** that non-stop work will ultimately lead to a constant feeling of one lacking something and being incomplete. One will never complete their task and always want to work more and strive to work and earn more. You cannot get any **מנוחה** this way and can never stop working. However because Hashem creates **שבת** he brought the idea of **מנוחה**

into the world which ensures this sensation of endless work doesn't set in and ones work week is 'reset' every **תבש**. I thought that you can contrast this idea with the Rashi quoted above. The idea re endless work is in the secular world, producing a sense of never being complete and Rav Melamed says this feeling penetrates ones being leaving him empty and unaccomplished.

However the idea in Rashi of always thinking about Torah is also similar to 'endless work' but work connected to torah - always wanting to learn more and grow. This will only enrich us and provide us with satisfaction and 'cheshek' to learn more and more with our family and keep more halacha etc. It is most often the opportunity we have to truly enjoy **שבת מנוחה** that enables us to continue our torah endeavour and often catch up on all our learning and dafim from the week! How fortunate we are for **שבת מנוחה**.

שבת קנא (Tuesday 4 August)

Thanks to Carmi Wisemon

Daf Yomi Shabbat Daf 151 - Measure for Measure **מידה כנגד מידה**. Hashem runs the world in a logical manner, enabling us to understand that our actions have ramifications for both good and bad - this is the concept of "measure for measure". In general, we get what we give. When "measure for measure" doesn't occur, things appear to be illogical, and we ask ourselves "where is G-d?" because we expect the world to be logical, but we don't always see the logic, because we don't always see the complete picture.

The Gemara tells a story of Rav Hiyya, who said to his wife, "When a poor person comes for charity quickly give them bread, so that if our children ever require bread others will be quick to offer them what they require." If we give, we will be rewarded eventually. We know this concept to be true from the teaching of Rabbi Gamliel, son of Rabbi Yehuda HaNasi, who stated, "And He will show you mercy and have compassion on you and multiply you" (Deuteronomy 13:18).

Anyone who has compassion for G-d's creatures will receive compassion from Heaven, and anyone who isn't compassionate to G-d's creatures will not receive compassion from Heaven. The world is a logical circle, but we don't always see the complete picture.

שבת קנב (Wednesday 5 August)

Thanks to Dr Yardaena Osband - Talking Talmud Podcast

Shabbat 152 explores the many ways aging affects our bodies, minds and desires. This Daf demonstrates the deep understanding Chazal had of Mikra and their ability to observe the world around them through the verses of the Torah. At the bottom of Amud Aleph the Gemara shares one of the observations of Rabbi Chisda on what happens to the soul after a person dies. He explains using verses from **lyov (14:22)** and **Bereishit (50:10)** that a person's soul mourns for himself during the seven days of mourning. The implication here seems to be that the soul itself is mourning along with his mourners.

But then Rav Yehuda discussed a seemingly tragic situation: what happens if a person has no one to mourn him? Rav Yehuda explains that a group of ten people should gather and mourn this person for

the seven days of mourning. The Gemara then shares that Rav Yehuda did this once for someone in his town who left behind no mourners. For seven days Rav Yehuda arranged for ten people to sit and mourn for the deceased. After seven days this person visited Rav Yehuda in a dream and comforted Rav Yehuda telling him:

תנוח דעתך שהנחת את דעתי

Put your mind to rest for you have put my mind to rest."

It is impossible for us to know and understand what actually happens to our souls when we depart this world. These types of questions are troubling and unsettling. But Rav Chisda, by closely reading the verses of the Torah, comforts those left behind in this world by teaching that the departed soul also mourns, and therefore the mourners are not alone - they are grieving together with the departed soul. Rav Yehuda's advice reassures us that even when there are no official mourners, a community can still do its part together with the newly departed soul. These actions are meant to not only give the soul comfort but to give those left behind comfort as well.

PINAT HALACHA THANKS TO RAV DANI SCHREIBER

Question: My son got hit with a ball on Shabbat, and the lenses from his glasses popped out. Can I put them back in?

Answer: The Shulchan Aruch (318:3) deals with a case in which a leg of a bench fell off on Shabbat. He rules that one may not reinsert the leg, even if done "lightly." The Rabbis were concerned that any type of repair would lead to banging it in a prohibited fashion.

R. Ovadia Yosef (Halihot Olam Vol. 4) compared the bench case to the eyeglass lenses. If there is a screw in the glasses, then there is a concern that you may come to tighten the screw. He therefore rules that you may not replace the lenses. However, in a case where a person needs the glasses to learn Torah, or some other urgent need, he permits inserting it loosely for two reasons: First, the Rabbis did not enact their decree regarding screws, only regarding banging something in. Second, the Halacha may be that there is no prohibition of construction regarding utensils.

The Shemirat Shabbat Kehilchata (15:82) rules that you are not allowed to put the lenses back in because it is considered "tikun kli" - like you finished the glasses.

If it's an emergency, and you feel like you can put the lenses back in loosely (such that they could potentially fall back out), then you can put them back in. Otherwise, best to wait until after Shabbat.

Question: We had guests last Shabbat, and wanted to invite them to sleep over, but didn't have enough beds. Could we have blown up some air mattresses with a hand pump on Friday night?

Answer: The Shemirat Shabbat Kehilchata (15:89) writes that you can blow up an air mattress on Shabbat with a hand pump as long as

it's not the first time using the mattress. R. Shlomo Zalman explains that it is similar to the Halacha in Shulchan Aruch (340:8) which states that if feathers (or cotton) fall out of a pillow, then you can put them back in, but you are not allowed to fill the pillow with feathers for the first time because it is considered like you are making the pillow. There are dissenting opinions (see Minchat Yitzchak 6:30), but you can rely on R. Shlomo Zalman.

Question: I don't have a Shabbat elevator in my building, but it's happened many times that an irreligious neighbor will come in at the same time as me and press the button for himself. Can I ride with them if I don't do any melacha?

Answer: The Shemirat Shabbat ke-Hilchata (23:59-60) explains that, according to most poskim, if a non-Jew presses the button for himself then you can join him and get off at his stop. However, this is not true for an irreligious Jew. If a Jew presses the button to call for the elevator, you are not allowed to benefit from his chillul Shabbat.

The exception would be in a hospital, where there are Jews (such as doctors) who may have a heter to use the elevator.

Question: At the house I ate at on Shabbat, I noticed they have a camera system which films the inside of the house. There was a panel in the living room which displays the feed. Am I allowed to walk around there on Shabbat?

Answer: This is a complicated question, but I'll keep my answer brief and le-halacha. Most poskim (including R. Shlomo Zalman cited in Shemirat Shabbat ke-Hilchata 23:64, and R. Ovadia Yosef in Yabia Omer 9:35), assume that a bystander walking in front of a security camera is not a problem, mostly because it is a psik reisha delo nicha lei (an unintended byproduct of walking) which also happens remotely (you don't do it directly with your body). Some write that for the owner of the camera it is a problem since they installed the system, but many allow it if it was for security reasons. The minhag is to leave on cameras in public places, such as shuls.

In a private home, the best thing is for the cameras to be turned off on Shabbat, or at least for the screen displaying the feed to be turned off. But even if it's not, you may walk freely in the house.